1: Spier E-5 (1918) 1928
NT14 Plateau Yumans NT14
Havasupai

in 1897, less than 300[1]; 1899, 261[2]; 1902, 233; 1903, 237; 1905, 174; 1906, 166 (?); 1907, 172.

The generation rate, i.e., the interval in years between parent's and child's birth, may be of interest. This is calculated from a revision of the agency census roll.

Average difference in years between father and child: 33.7 yrs (103 cases).
Average difference in years between mother and child: 28.2 yrs. (77 cases).
Average difference in years between parent and child: 31.4 yrs. (180 cases).

These Indians resemble the lower Colorado River tribes in general appearance, in build and physiognomy, more than the Navaho, Apache, and Zuñi. Hrdlička notes, however, that "they are physically identical with Apache." The stature of Walapai and Havasupai together is given by him as 168.4 cm. for men and 157.7 cm. for women.[4] There is a marked family resemblance within the group.[5] Their light complexions are noticeable; this has been remarked by Garcés, Cushing, and Smart.[6]

Annual Cycle

A brief description of the yearly round of life will make the details of this sketch more coherent.[7] Early spring finds the Havasupai returning to the canyon from the plateau where they have spent the winter. By this time the snows have melted and they must descend to a water supply. The weather being still inclement some use is made of the caves or rock-shelters at the base of the cliffs while they repair the dirt covering of the houses in the fields below. Spring planting begins in the middle of April; meanwhile they live on corn taken from the little granaries in the cliffs and on mescal gathered from the red sandstone benches where it ripens in May.

Summer life is the fullest of the year. Everyone lives in the village, except for the few who are away trading Hopi and Navaho products with the Walapai or at Oraibi with buckskins of their own or Walapai manufacture. Morning finds the families in the fields, the boys and girls at work or play in the village, and the men in the sweathouse. The afternoon (never excessive) is spent in the sweathouse or at some favorite spot gambling and gossiping.[8] Corn ripens throughout the summer, from

[1] *Reports of the Commissioner of Indian Affairs*, 1897, 101; 1902, 163; 1903, 200; 1905, I, 164; 1906, 170; 1907, 177.
[2] *Statistics of Indian Tribes*, 37.
[3] This figure is probably incorrect due to a deficiency in the number of women of child bearing years (see p. 339). When the mothers are principally old women, as in the case, the figure is too high; for according to chance the younger children of such women would more frequently figure among the survivors than the older. (The longer the course of the children's life the greater the chance of their survival.)
[4] Hrdlička, (a), 413.
[5] A peculiar configuration of the whorls of the ear is common.
[6] Garcés, 341; Cushing, 340; Smart, 418.
[7] See also Spier (d).